A'mbigs numbering about 3000, are found along the coast in Kárwar, Ankola, Kumta, and Honávar. The word *ámbig* is derived from the Sanskrit *ambu* water. The Ámbigs are both sea and river-faring people, fishermen, sailors, and litter-carriers. The common names among men are, Jetti, Kitna, Timmappa, Durgu, Mhasti, Honnapp, Venka, Manju, Badka, Govind; and among women, Mari, Devi, Sukri, Sanni, Gauri, Honni, Jetti, Putti, Subbi, and Mhásti. They have no surnames. Their family goddess is Gange of Gangávali near Ankola. Unlike Khárvis, Harkantras, and Bhois, who throw the circular hand-net from the level of the elbow, Ámbigs throw the net from above the head. In other respects they are much alike. Both men and women are dark, short, and sturdy. Their home speech is Kánarese. They live in small one-storied houses with mud walls, thatched roofs, and front yards, with a central basil plant. Their every-day food is rice, *rági*, and fish, and they eat fowls, sheep, goats, and most wild animals except the bison. They are great eaters, their favourite feast being roast fish and palm-beer. The men shave the head and face except the top-knot and moustache, and wear the loincloth, the shouldercloth, and the headscarf. The women wear the robe drawing the upper end over the left shoulder and then throwing it back over the right shoulder. They wear no bodice. Besides the marriage nose-ring necklace and glass wristlets, women wear gold silver or brass nose-rings, earrings, necklaces, wristlets, and finger and toe rings. On grand occasions and on holidays they wear yellow and white flowers. They are gentle, simple, and hardworking, but neither sober nor thrifty. They are fishermen, sailors, and palanquin-bearers and go to sea in small canoes with an outrigger or *ulándi*, a light block of wood (about 6′ × 1′ × 1′) hung horizontally from two poles fixed across the boat. The owners of boats and nets take their castemen into partnership, themselves holding the place of *tindal* or captain and taking an extra share of the produce as hire for their boats and nets. Their nets are of hemp. New nets are boiled in a mixture of water and lime for a day and a night, and afterwards soaked in a strong decoction of Terminalia or *matti* bark. This is repeated at least once every ten days. The nets are of four kinds, *bale*, *rámpan*, *yendi* or *dándjál*, and *hátjál* or *kaibale*. The *bale* nets are large pyramid-shaped bags, about fifteen feet broad at the mouth and forty feet long, with lead weights all round and meshes which grow smaller towards the bottom of the pocket where the ends are made fast. They are tied to stakes driven into the mud. In driving them into the mud the stakes are kept upright by passing a rope through a hole in the point, and, when the point touches the bottom, forcing the stake down by working it backwards and forwards. Each net has three ropes of coir. One of these ropes at the upper border is tied to the stake opposite the nets and the other two ropes fasten the ends of the lower part of the net to two stakes on either side. This keeps the mouth of the net open and stretches it out facing the current. Before the tide turns the nets are taken up, the fish picked out, and the net again set facing the fresh tidal current. The *rámpan* nets are plain, from six to ten feet broad, and from thirty to fifty long, with large meshes and

Chapter III. Population. FISHERMEN. *Ambigs.*

wooden floats on one side and lead or iron weights on the other. They are spread in about thirty feet of water and as the upper side has floats and the lower is weighted, they keep upright, and the fish that swim against them get entangled, and are picked off by the fishers who keep close to the nets pulling them up and letting them down when they see that a fish is caught. These nets are intended only for large sea fish. The *yendi* or *dándjál* net is like the *rámpan*, except that it has no wooden floats and that the meshes are small. They have two upright poles fastened at the sides to serve as handles, and are laid down in about five feet of water, pulled landwards and hauled up by the handles. The *hátjál* or hand-net is like the *bale* except that it is much smaller and has a cord fastened to the pointed end. The fisher ties the cord to his right hand, and laying part of the net on his right and part on his left arm, raises it above his head and jerks it from him so that it drops all round evenly into the water. In working the *yendi* and *hátjál* two men sometimes run splashing towards the fisher, holding between them a rope with slips of tender cocoanut leaves fastened to it to frighten the fish towards the nets. As palanquin-bearers Ámbigs are paid 6*d.* to 9*d.* (4-6 *ans.*) for a stage of nine miles. They dislike carrying palanquins. When bearers are wanted the headman of the village or the *mámlatdár* is told. He calls on one of the leading fishermen to supply the required number and he sends the men whose turn it is to go. Some of the men are employed in the different branches of Government service as messengers and torch-bearers. The women help the men in making nets and spinning hemp. They also carry fish in baskets. They are not well off, but are above want. They rank with Mogers, Gabits, and other fishing classes. Most Kárwár Ámbigs work as husbandmen and unskilled labourers, their daily life not differing from that of Konknás. Fishers put to sea on bright or moon-light nights with the rising of the moon and return when it sets. They do not go to sea on moonless nights, but catch small fish during the day and fish with palm-leaf torches in the rivers at night. In dark nights they sometimes make a loud noise by striking the oars against the gunwales of the boat, netting the fish as they come to the surface to see what the noise means. During the rainy months and in rough weather during the fair season they fish in the rivers. The palanquin-bearers go to work when required and return home after the end of their stage. Sailors are employed only from November to the end of April. During the sailing season they pass their whole time on board their boats except that they come home for a day or so when their vessel happens to be near their village. When prevented from going out by the weather the men weave nets and prepare fishing-lines. A family of five spends about 14*s.* (Rs. 7) a month. They worship all village gods and goddesses, the object of their special veneration being *jetka* or the spirit of an unmarried Bráhman, *amma* or a village goddess, and *bolra* an unfriendly spirit to whom they offer goats and fowls. Their chief holidays are *Shimga* in March, *Ashádi ekádashi* in July, *Nárli-paurnima* in August, *Dasra* in October, and *Diváli* and *Kartik ekádashi* in November. Their religious Teacher is the Smárt

head of the Shringeri monastery to whom they pay tithes according to their means. Their family priests are Joishis and Havig *bhats*, who perform all their ceremonies at birth marriage and death, and are much respected. Infant marriage, widow marriage, and polygamy are allowed and practised, and for ten days they mourn their dead, whom they either burn or bury. They consider that the impurity caused by a birth or a death, after a certain number of days, can be removed by cowdunging the floor of the house and drinking water called *tirth* brought from the family priest. For four days in the month their women keep separate, bathing and changing their clothes at the end of the time. As with most Hindus, when a woman is near her confinement, part of the front veranda is enclosed as a lying-in room. If the child is a boy the *satti* ceremony is performed on the sixth day and if it is a girl on the fifth. Between the sixth and the eleventh day the family priest is asked to find whether the time of birth is lucky or unlucky. Slight elements of ill-luck can be removed by gifts of rice, cocoanuts, and money to the family priest. In bad cases, when the child seems likely to bring ill-luck on the family, it is given to any one who is willing to adopt it, as the ill-luck does not affect the foster-parents. Unlucky boys are generally fostered by caste people and unlucky girls are bought by dancing-girls or courtezans. But the provisions in the Penal Code against selling children to be brought up for immoral purposes (Sections 372, 373) have of late greatly checked this practice. On the twelfth day relations and neighbours are treated to a dinner, and the child is named by the eldest male in the house. After it is named the child is laid on the lap of the eldest woman in the house, who puts it in the cradle which is rocked by women singing songs. When the child is about three years old its ears are pierced, and gold silver or copper rings are put in the holes. Girls are married between nine and twelve, and boys between sixteen and twenty. The wedding ceremony lasts five days. On the eve of the wedding day the parents of the bridegroom, after worshipping the family gods and giving a caste feast, send to the bride betel leaves, betelnuts, tobacco, and flowers. The bride is decked with the flowers, and the leaves, nuts, and tobacco are handed to the guests. Early on the marriage morning the bride and bridegroom in their houses are rubbed with turmeric paste and bathed in warm water by married women called *saváshins* who sing Kánarese songs. The bridegroom is dressed in a waistcloth, shouldercloth, and headscarf of white slightly tinged with turmeric water and over the scarf the marriage coronet is bound tight to the brow; the bride wears a robe called *kirgi* worn like a petticoat, a shouldercloth worn like a mantle, and a chaplet of pith flowers called a lotus or *kamal*. The bridegroom takes in his hands a couple of betel leaves and a cocoanut, and, bowing to the sweet basil plant, starts for the bride's with a party of guests accompanied by caste-women chanting Kánarese songs. On the way, whether by day or night, the bridegroom is sheltered by a palmyra-leaf umbrella held by a brother-in-law or other near kinsman. On reaching the bride's he is offered water to wash his feet, and led to a raised seat in the

Chapter III. Population. FISHERMEN. *Ambigs.*

courtyard which is roofed with cocoanut leaves. The bride is at once brought out by her maternal uncle or cousin and set opposite the bridegroom on the other side of a cloth curtain which is held by two men. The priest repeats texts till the lucky moment, when the curtain is dragged to one side. Then the family priest hands the bride and bridegroom a garland of flowers who throw them round each other's necks, and the father of the bride pours water on their hands which are held joined by the bride's mother. The mother of the bridegroom, if her husband is living, or if not, some near female relation, comes forward and fastens the lucky necklace on the bride's neck, while the maternal uncle ties together the ends of the bride and bridegroom's garments. Married women shower rice on their heads and wave lighted lamps round their faces. The guests are feasted the next day, and, after dinner, the bride and bridegroom with a party of guests go to the bridegroom's, where they are again feasted. On the fourth day the pair bathe in turmeric water and play at odds and evens with betelnuts, the guests looking on and applauding the winner. When the games are over dinner is served and the party return to the bride's house and remain there till the evening of the fifth, when the bride is formally made over to the bridegroom's parents, who return home with the bride and bridegroom. This ends the marriage ceremony, but on every great holiday during the first year after marriage the couple are invited by the bride's parents. When girls come of age the puberty ceremony is performed by dressing the girl in a new robe and flowers and giving a feast to the women of the caste. On the eleventh day relations and neighbours are feasted. A person of the sex and age of the deceased is fed and presented with a suit of clothes. This is repeated every thirtieth day during the first twelve months, and after the first year the spirit joins the army of the spirits of the dead which are yearly worshipped on the *mahálaya paksha* or All Soul's day. Their hereditary headman called *metri* or *budvant* settles all social disputes, his decisions being obeyed on pain of loss of caste. Like the Kharvis they have also inferior hereditary officers called *kolkárs* who act as the headmen's messengers. They are not well-to-do and neither send their boys to school nor take to new callings.

Bhois.

Bhois, numbering about 1150, are found at Kárwár and Sunkeri in Kárwár; at Chandávar in Kumta; and at Murdeshvar in Honávar. They have neither surnames nor household gods. Their family gods are Venkatramana of Tirupati, and Chandranátdev. Members of the same family stock do not marry. The names in common use among men are, Gunya, Venkta, Timbuya, Krishna, Boya, Náráyan, Nágu, Devappa, Timma, and Pursu; and among women Mensi, Omi, Devi, Chudu, Rumi, Sukurli, and Kusli. They have no tradition of having been formerly settled in any other part of India. They throw the casting net without swinging it over the head as the Ambigs do. The men are dark, wheat-coloured, short, strong, and well-made; and the women are like the men, but perhaps stouter. Their home speech is Kánarese, but they can also talk Konkani. They build their dwellings in a cluster on a river bank or on the sea shore. They have huts with mud walls and thatched roofs, with

FISHERMEN. *Bhois.*

narrow verandas, and cowdunged yards with a basil plant in the centre. Their breakfast is rice or *rági* gruel and boiled fish, and their dinner strained rice with fish curry and palm-beer. They are great eaters and drinkers of palm-beer. The women are fond of chewing betel leaves and betelnuts with tobacco and lime, and the men smoke cigarettes and pipes. The men wear the loincloth, the shouldercloth, and the headscarf, and wrap a piece of cloth round the waist. The women wear the robe with the skirt falling like a petticoat to the knee and the upper end drawn over the shoulders. They wear no bodice. Besides the marriage nose-ring lucky necklace and glass bangles, they wear earrings and tin bangles. They are steady and orderly, but do not save. They are fishermen and palanquin-bearers. Some serve as messengers in revenue offices, as torch-bearers in village temples, and as umbrella-holders at marriages. They are not well off. They do not eat with Ámbigs or any other class of fishers. Their daily life does not differ from that of other Kánarese-speaking fishermen. A family of five spends about 14*s.* (Rs. 7) a month. Their religion does not differ from that of the Ámbigs and Harkantras. They worship all village gods and goddesses, are firm believers in witchcraft and soothsaying, and employ Joishi, Karháda, and Havig *bhats* to perform their birth, marriage, and death ceremonies. Their spiritual Teacher is Tátyáchári, a Rámánuj Bráhman whose monastery is at Govindrájpattan in North Arkot, to whom they pay tithes through his representative the *párupatyagár* of Ankola. Their customs do not differ from those of the Ámbigs. They have a headman or *budvant* who settles social and even family disputes. Above the *budvant* is a *metri* or over-head who settles serious caste disputes. They neither send their children to school nor take to new callings.

Gabits.

Gabits or **Gapits,** a class of fishermen numbering about 2500, are found in Kárwár, Kumta, Ankola, and Honávar. Before the establishment of British supremacy at sea (1760), and to a less extent until 1800 when the creeks and backwaters passed under British control, the Gabits caused serious loss by their piracies. They add the word *tándel* or steersman to their names. The names in ordinary use among men are, Vithu, Sántayya, Kushna, Rám, Bápu, Gopál, Jánu, Timmu, Govind, Appa, Tukárám, Atmárám, and Punu; and among women, Yeshode, Párvati, Jánki, Durgi, Shivu, Itái, Lakshmi, Enku, and Nágu. Their surnames are Kubal, Jádav, Takar, Kamblu, Yesluskar, and Tari. Persons bearing the same surnames do not intermarry. Raulnáth and Shánteri of Vengurla are their family god and goddess. Their parent stock is in Ratnágiri and they visit their native places once in two or three years. Each family has a separate god or goddess such as Kámákshi, Rámnáth, Bhaváni, Párvati, and Yetál but they have no local temples. There are no subdivisions. Both men and women are strongly made, but vary greatly in size and colour. Their home speech is Maráthi mixed with Konkani, and out of doors they speak Konkani and Kánarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards. Their furniture consists of metal water-pots, brass lamps, low wooden stools, benches, straw mats, and earthen

Chapter III. Population.

FISHERMEN, *Gabits.*

cooking vessels. Their every-day food is *rági* rice and fish. They drink liquor and eat game and fowls, and goats and sheep when they sacrifice to the village gods. The men wear the loincloth, shoulder-cloth, and headscarf, ear and finger rings, and a silver girdle. The women wear the full Maráthi robe the skirt drawn back between the feet and fastened into the waistband behind, and the upper end drawn over the shoulder and across the breast. They wear a bodice with a back and short sleeves. Besides the marriage nose-ring lucky necklace and glass bangles, they wear earrings necklaces and wristlets. They have a store of clothes for holiday wear. They are hardworking and bold sailors, and well behaved except that they are somewhat given to pilfering their cargoes. Their hereditary calling is sailing and catching fish. They go to sea in native boats, generally with crews of a captain or *tándel* and four seamen. Besides rations a sailor gets 1*s.* (8 *ans.*) for a trip that takes four days, and if the vessel gets return cargo the sailors are paid 1*s.* (8 *ans.*) more. The captain is paid double the wage of an ordinary seaman. When engaged by the day a seaman's daily wage is 6*d.* (4 *ans.*). As fishers the Gabits use the same nets as the Ámbigs. Fish are caught during the whole year except when the sea is too rough. Fish caught in rivers are sold in the country by the Gabit women who go through the streets and lanes with head-loads of fish. They also sell fresh sea fish caught either by the hook or in nets. Some of the sea fish are preserved, and a regular trade in dry fish is carried on by Musalmáns and Native Christians, who buy it in large quantities and send it up-country. They are now peaceful subjects and good neighbours, many of them owning fishing boats and trading craft. They rank with Mogers and Ámbigs next to the cultivating classes. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman and village gods, but their principal deity is Vithoba whose shrine is at Pandharpur. They are firm believers in evil spirits, in the spirits of the dead, in soothsaying, and in sorcery. They go to Pandharpur on pilgrimage, offer blood sacrifices fruit and flowers to village gods, and employ Joishi Karháda and Havig Bráhmans. They marry in their own caste. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised. Except the poorest families they burn their dead. Their birth, marriage, and death ceremonies do not differ from those of the Ámbigs. They have an hereditary headman called *budvant*, who settles social disputes with the help of the men of the caste, and whose decisions are enforced on pain of loss of caste. They have begun to send their boys to schools, but have not taken to any new callings.

Harakantras.

Harakantras are a class of fishermen, numbering about 4000, found at Kárwár and Bingi in Kárwár; in Ankola; at Sánikatta, Kumta, Halkar, Gudeangdi, Hinni, and Kágál in Kumta; and at Honávar, Haldipur, Karki, Manki, Murdeshvar, and Bhatkal in Honávar. The name seems to come from the Kánarese *hurikartaru* a maker of cocoa fibre ropes which is one branch of their work. They have no tradition of any home except Kánara. Their family god is Venkatramana whose shrines are found in almost all their villages. They have no surnames. The names of men are

FISHERMEN. *Harakantras.*

Devarsa, Ira, Mhasti, Ganpu, Ketru, Chenna, Durga, Bárma, Shivappa, and Hosba; and of women, Devi, Kanni, Gauri, Durgi, Ningi, Mari, Nágu, Mhásti, and Shivi. They are dark, middle-sized, and stoutly made, with round features. Most of the women are dark, but some are fairer and shorter than the men. Their home tongue is Kánarese, but some talk Konkani and Hindustáni. They live in small one-storied houses with mud walls and thatched roofs with front verandas and yards with a basil plant in the centre. They take rice-gruel in the morning, *rági*-gruel at noon, and rice and fish curry at night. They eat flesh when they sacrifice during *Dasra* in October, at the *bhánd* or hook-swinging festivals, and at any other time if it happens to be cheap. Both men and women drink palm-juice in the evening. Their favourite feast is palm-juice and roast fish. Their dress does not differ from that of the Ámbigs, Khárvis, and Bhois. They are hardworking and thriftier than other Kánarese-speaking fishermen. They catch fish like the Ámbigs, and work as sailors and as palanquin-bearers. Some who are natives of Kumta are well-to-do owning cargo boats. The rest earn enough for a maintenance. They do not eat or marry with other fishers though they resemble them in appearance dress and customs. A family of five spends about 14*s.* (Rs. 7) a month. They reverence all Bráhman gods and have a special regard for Somnáth, Mariamma, and Jatga, of whom Somnáth has shrines at Ashnoti and Mudgeri, and Mariamma and Jatga in almost every village. Their religion and customs do not differ from those of the Ámbigs. They employ Havig or Joishi priests to officiate at their marriages which are not performed until the sanction of the *budvant* has been obtained. On the occasion of a marriage the priest hands wreaths of flowers to the bride and bridegroom saying *sávadhán*, or take care, on which they throw the wreaths round each other's necks. The priest ties the ends of their garments into a knot and asks the bride's father to pour water on the right hands of the bride and bridegroom which are held folded together by the bride's mother. Their headman or *budvant* presides over meetings of adult castemen and settles social disputes. Before birth, marriage, and other ceremonies are performed the heads of the family go to the *budvant* and ask his leave. They do not send their boys to school, but are not a falling class.

Kabhers.

Kabhers, numbering 1224, are found in small numbers in Kumta, Honávar, Siddápur, Yellápur, and Supa. They are also called Gangemakkalu or Water Children. They are said to be depressed Bhois. Their home speech is Kánarese. The names in common use among men are, Basva, Dema, Ráma, Ranga, Bhima, Iva, and Parsha; and among women, Gutti, Bassi, Gauri, Gangi, Bhimi, and Tulsi. Their surnames are Gauda handmaid, Mashál torchman, Kòli boatman, and Pátrachandri singer. Their family gods are Guttiamma of Banavási in Sirsi, Mailárdev of Dhárwár, Yellamma of Parasgad in Belgaum, and Basava and Maridevi of Sirsi. Families with different surnames are held to belong to separate divisions and neither eat together nor intermarry. The men are of middle size, rather dark, with regular features, strong, muscular, and intelligent. The women are fairer than the men,

Chapter III. Population. FISHERMEN. *Kabhera.*

stout, and roundfaced. The only language they talk is Kánarese which, like the Banjigs, they speak in a singing tone. They live in small mud-walled houses, cowdunged instead of whitewashed, with tiled roofs and front yards with a basil plant in the centre. Their houses are clean and neat. The furniture includes low wooden stools, mats, mattresses, broomsticks, brass copper and clay cooking vessels, and brass lamps. They have no servants, but most families have two or three buffaloes whose milk they use in the house and seldom sell. Rice, *rági*, and pulse are their every-day food, but, except pork and beef, they eat flesh sacrificed to idols, and drink liquor. They are fair cooks and moderate eaters. *Holige* and *páisa* are eaten on holidays when flesh and liquor are forbidden. Once a year each family sacrifices a goat or sheep to the goddess Mari. The carcase is brought home, cooked and served at a dinner to which friends and relations are asked. Fish is also eaten. The men wear the waistcloth or *dhoti*, a white short coat or *bandi*, the shouldercloth or *shál*, the headscarf or *rumál*, and sandals. Except the Pátrachandri women, who pass the skirt between the feet, the women wear a black or red robe hanging from the waist like a petticoat. All the women draw the upper end of the robe over their heads like the Banjigs and wear the short-sleeved and backed bodice with ornamental borders. The men wear the moustache and shave the beard and the head except the top-knot. The women carefully oil and comb their hair and tie it in a knot behind the head. Favourite hair ornaments for evening or holiday wear are the white flowers of the betel-palm, the leaves of the *páchche* plant, and *aboli* flowers. They keep a set of clothes for holiday wear of somewhat higher value than those ordinarily worn. The men wear a plain gold ring in the left ear, and a silver girdle. The women, besides the marriage nose-ring necklace and bangles, wear a button earring, a gold necklace or *galsari*, a silver belt called *patto*, silver anklets, gold and silver bracelets and finger rings. The Pátrachandris or singers are specially fond of jewels. Both men and women rub their brows with cowdung ashes. They are clean, temperate, honest, hardworking, and generally well-behaved. Their hereditary calling is fishing, but they work as field labourers and petty shopkeepers, dealing in rice and currystuff. Some keep bullock-carts for hire. The fairest among the Pátrachandri women do not marry but earn their living by singing and prostitution. They earn enough for their maintenance. They rank above the impure classes from whom they hold aloof, eating only in the houses of Bráhmans and Banjigs. The men take a slight breakfast and go to work at sunrise; they return at noon for dinner, and going back at one, stay at work till sunset; they sup about eight and go to bed soon after. Women and girls above eight mind the house and look after the children or go to grind corn or work in the fields. This does not apply to Pátrachandri women, who never work out of doors, but stay at home cooking or go out and sing at public entertainments. A family of five spends about 16*s.* (Rs. 8) a month. They are religious, offering flowers and fruit to all local gods and goddesses and blood sacrifices to the goddess Mari.

FISHERMEN. *Kabhers.*

They respect Bráhmans but show still greater reverence to Banjig priests called *ayyas* whom they employ to perform their religious ceremonies. Their spiritual Teacher is the head of the Lingáyat monastery of Chitaldurg in Maisur, to whose agent each family pays a yearly contribution of 1*s.* to 2*s.* (8 *ans.*-Re. 1). They keep all Banjig festivals. They believe in witchcraft and soothsaying. The object of their special worship is Basava whose image, in the form of a bull carved on a metal plate four or five inches square, is kept in their houses for daily worship. They are bound to marry their daughters before they come of age. Widow marriage and polygamy are allowed and practised. They burn the married and bury the unmarried dead, and do not consider death an occasion of rejoicing. Their other customs do not differ from those of the Banjigs. Social disputes are settled by their hereditary village headmen or *budvants*. Breaches of rules are punished by fines up to 10*s.* (Rs. 5), the amount being spent on a caste dinner. Though they do not send their children to school or take to new callings, they are intelligent and well-to-do.

Khánde Khárvis.

Kha'ndo Kha'rvis or Sword-wearing SAILORS, numbering about 800, are found in several villages in the Honávar sub-division, especially at Honávar. They are probably fishermen who in piratical times used to go armed with swords. The names in common use among the men are, Irayya, Fullayya, Rogu, Tondo, Bhim, Komár, Murári, Ganu, Páik, and Bhikaro; and among the women, Lakshmi, Gauri, Párvati, and Kurshi. The men add to their names the words Bhimi, Mesta, and Tándel; these titles are not taken into account in settling marriages. The Khánde Khárvis are said to have come from Goa, and Raulnáth of Topdem at Goa is their family god. They are slenderer, weaker, and fairer than the fishing classes. They speak a drawling Konkani and some also talk Kánarese. The well-to-do live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their common food is rice and fish, but they eat flesh when they sacrifice to the village gods and when they can afford to buy it, and drink liquor. They are great eaters and fond of palm-beer, but are not good cooks. Those who work as boat-carpenters wear the waistcloth, shouldercloth, and headscarf. Sailors wear the loincloth, a narrow waistcloth, a shoulder-cloth, and a headscarf. The women wear the skirt of the robe hanging like a petticoat without passing the end back between the feet. They do not wear the bodice. They are hardworking, sober, mild, kindly, and well-behaved. Some work as carpenters, especially as boat-builders, and some sail coasting craft. They never fish. Their daily earnings vary from 9*d.* to 1*s.* (6-8 *ans.*). A canoe able to carry five cwt. takes one man a month to make; a cargo-boat of four tons burthen employs four men for six months; and one of ten tons five men for a year. The carpenters use two kinds of axes the *tásni* and the *moch*, a chisel or *vinur*, a plane or *kisuli*, a hammer or *kudti*, a gimlet or *birle*, a borer or *rum*, a saw or *kharvat*, and a triangle or *mátle*. The timber comes either from the Government forests or from timber merchants. The longest voyages they make are north to Goa and south to Bhatkal. They are chiefly engaged in carrying goods from Honávar and Tadri to Gersappa and

Chapter III. Population.

FISHERMEN.

Khánde Khárvis.

Kágál. The exports from Kumta are salt and cocoanuts; the chief import is rice. The sailor's wages are about 3¾*d.* (2½ *ans.*) a day with food. The women husk rice and make coir rope. The unhusked rice is brought from merchants who pay the women 10 pounds of paddy for every 120 pounds they husk. Three women working together husk about 76 pounds of rice a day, of which each woman gets about two pounds worth. To make coir rope they buy cocoanut husks and bury them in mud for about a year, till the pulp which holds the fibre together has rotted. At the end of the year the husks are drawn out, carefully washed, and beaten with wooden hammers on smooth flat granite stones till the fibres are separated. After this the coir is dried in the sun and made into simple twist by taking small quantities of the fibre in the hand and rolling it on the ground. Two rolls are twisted together and joined with fresh twist at the ends till the cord is 150 feet long. It is then rolled into a bundle a foot and a half long. A woman can make ten bundles in one day. This is worth 6*d.* (4 *ans.*) half of which goes to pay for the husks. Their work is not steady and they are badly off, little raised above want. They rank next to husbandmen. The men work all day except in the morning and at noon when they stop for their meals. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman and local gods, and have great faith in soothsaying and sorcery. They are a religious people and make pilgrimages to Gokarn, to Tirupati in North Arkot, Dharmasthal in South Kánara, and to Rámeshvar at Cape Comorin. Their family god is Raulnáth of Topdem in Goa. They also pay great reverence to Hanumanta of Chandávar whose image is once a year carried in a palanquin through the coast villages, when the people pay tithes and make offerings which are received by the Havig priest or *bhat* who is in charge of the palanquin. They employ Havig Bráhmans to perform their ceremonies. Their Teacher is the head of the Smárt monastery at Shringeri in Maisur. Their girls are married before they are twelve. Widow marriage is allowed but seldom practised, and their ceremonies from birth to death do not differ from those of the Sherogárs. They have an hereditary headman called *budvant* who presides over meetings of the castemen and settles social disputes. The assistant headman or *chaugulo*, whose office is also hereditary, ranks next to the *budvant* and is consulted by the *budvant* in settling social disputes. None of them can read or write. They do not send their boys to school or take to new pursuits.

Konkan Khárvis.

Konkan Kha'rvis, numbering about 5700, are found all along the Kánara coast. The name Khárvi seems to come from *khár* a corruption of the Sanskrit *kshár* salt. They seem to be a branch of the Cambay Khárvis whom they greatly resemble in dress, manners, customs, and appearance. The family deities are Kántradevi and Báneshvar, whose shrines are at Aursa in Ankola. The names in ordinary use among men to which *tandel* or captain is generally added, are, Lakma, Venkappa, Kommarsa, Timappa, Dámarsa, Durgayya, Dipu, Náráyana, Ráma, Govinda, Pursayya, Irayya, Ballu, Devappa, Boti, Shivayya, Rupo, Omu, Ananta, Hivayya, and Jáya; and among women, Jatu, Pútti,

FISHERMEN. *Konkan Khárvis.*

Rumái, Mhálái, Sántái, Shesái, Sulbi, Devái, Hemái, Párvati, Gangái, Manju, and Huvái. The men are middle-sized and strong, and the women are fairer than the men, strong, well-made, and healthy. Their home speech is Konkani, but they can talk Kánarese. They live in small one-storied houses with mud or palm-leaf walls and thatched roofs with narrow verandas and front yards with a central basil plant. Their common food is rice, *rági*, and fish, and they eat flesh except beef and village pig on the last day of *Dasra* in October, and at any other time when they can afford it. They drink palm-beer every evening, often to excess. They are great eaters and fond of hot and sour dishes. The men wear a loincloth, a shouldercloth, and a small head-cloth; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulder and bosom. They wear no bodice. The men shave the head and face except the top-knot and the moustache and wear rings of gold in their ears and on their fingers. The women, besides the marriage nosering necklace and bangles, wear earrings, necklaces, bracelets, finger rings, and flowers in the hair. They are hard-working, thriftless, and much given to drink, chiefly palm-beer. They are salt-water-fishermen and good sailors, and their fishing boats and nets do not differ from those of the Ámbigs. They also work as house servants and labourers, and occasionally as husbandmen, and like other fishing classes carry palanquins. The women employ themselves in cooking, spinning hemp, and selling fish. When the men come home they hand the fish to the women and dine, and in the evening after their day's work go in a band to a liquor shop and drink often to excess. On returning home from the liquor shop they sup about seven. A family of five spends about 10*s.* (Rs. 5) a month. They rank next to husbandmen and as a class are badly off. Their family goddess is Kántradevi, also called Báneshvari, whose temple is in Aursa near Ankola. They employ Havig Bráhmans and Joishis to perform their marriage, puberty, and death ceremonies, and treat them with much respect. They make pilgrimages to Gokarn, to Tirupati in North Arkot, and to Dharmasthal in South Kánara. Their religious Teacher is the head of the Smárt monastery at Shringeri in west Maisur and they pay him tithes through the manager of the temple of Mahábaleshvar at Gokarn in Kumta. Their customs do not differ in any important point from those of the Ámbigs. Each village has a committee of *chaugulas* formed of the leading members of the community under the presidency of a headman called *budvant* or wise man. The *budvant* decides all social disputes according to the opinion of the majority of the *chaugulas*, and refers difficult and contested questions to the *ráut* or trooper who is the head of a group of villages. The *ráut* submits to the head of the Shringeri monastery any complicated question which he finds difficult to settle. The decisions of the heads of the caste are enforced by *kolkárs* or messengers. None of them can read or write and none send their boys to school. They earn good wages, but want of thrift and fondness for drink combine to keep them poor.

Kolis.

Kolis, a class of Marátha fishers, numbering about 30, come

Chapter III. Population. Fishermen.

during the fair season from the North Konkan as sailors in native craft to Kárwár, Kumta, and Honávar. Most of them belong to Alibág and Cheul in Kolába, and Harnai in Ratnágiri. They do not differ in any respect from the Kolis of the Northern Konkan. They bring gunny-bags, copper and iron plates, and dates; and take to Bombay cotton, betelnuts, cardamoms, pepper, myrobalans, timber, teak, blackwood, and sandalwood. They are better off than Kánara fishermen and rank next to Maráthás.

Mogers.

Mogers, a class of fishermen, numbering about 3500, are found in the town of Kumta and in Manki, Murdeshvar, and Shiráli in Honávar. They seem to be foreigners, as they are taller, fairer, and more enterprising than other fishermen. It is worthy of note that there is a Central Indian caste of the same name. The names in common use among men are, Manjayya, Bájiráo, Timmappa, Subráyya, Dása, Venkappa, Jettayya, Annappa, Kántappa, Ráma, and Siddappa; and among women, Parmeshri, Subadri, Padmávati, Mahálakshmi, Ganpi, Devamma, Shivamma, and Venkamma. They had originally no surnames, but names formerly used to distinguish families from one another by means of the situation of their houses and professions have come to be treated as surnames. They are Mápári meaning salt-weighers, Hádimani or road-side house, Kadimani or last house, and Táribágla or ferry-gate. The men are tall and strongly made, either dark or fair, and the women are generally fairer than the men and well-made, with good features. They speak Kánarese at home, but most of them know Konkani. They live in one-storied houses with mud or laterite walls, thatched roofs, and courtyards with sweet basil plants in the centre. Their furniture includes low wooden stools, brass lamps, bell-metal plates, earthen cooking pots, and straw mats. Their every-day food is rice, *rági*, and fish; they eat flesh like the Ámbigs and drink liquor, though the Kumta Mogers profess neither to eat flesh nor to drink liquor. They are great eaters, but not good cooks, being fond of hot and sour dishes. The Kumta Mogers dress in Bráhman fashion, wearing waistcloths, coats, and head-scarves. The women wear the robe hanging from the waist like a petticoat with the short-sleeved and backed bodice. Some of the men wear the sacred thread. The Honávar Mogers carry palanquins and catch fish. In dress and jewelry they do not differ from the Ámbigs. The Kumta Mogers are thriftless, vain, and badly behaved, but sober and clean; and the Honávar Mogers, though less clean and fonder of drink, are simple and hard-working. Their hereditary calling is catching and curing fish and sailing. Those who live in Kumta have taken to trade in cotton, betelnuts, and rice; they also take service with Gujarát Vánis. Many can read and write and serve as clerks and brokers, still eating and marrying with the fishers. As a class they are badly off. They rank with Ámbigs, next to the Nádors, Sherogárs, and other husbandmen. The daily life of Kumta trading Mogers does not differ from that of other traders, and the fishing Mogers' life does not differ from that of the Ámbigs. The ordinary monthly expenditure of a family of five is about 14*s.* (Rs. 7). Their spiritual guide is the head of the Vaishnava monastery at Partagáli in Goa. They pay him

FISHERMEN, *Mogers.*

contributions and in return are branded with hot metal seals bearing the conch-shell, discus, mace, and lotus of Vishnu. They employ Havig Bráhmans and pay them great respect. They reverence all Bráhman and village gods, especially Vithoba and Venkatramana, whose images they keep in their houses. They have also a great regard for Jatga gods to whom they offer blood sacrifices. They are strong believers in sorcery, soothsaying, and in the power of spirits. They marry their girls between eight and twelve and their boys between sixteen and twenty-five. Widow marriage and polygamy are allowed but seldom practised. Soon after a man's death his widow takes off her marriage ornaments. They burn their dead, burying those only who die of cholera and small-pox. In other respects their customs do not differ from those of the Ámbigs. The Kumta Mogers try to copy the customs of the Sásashtakár Bráhmans and call themselves of the *dalál* or broker's caste. They have an hereditary headman called *budvant,* who calls and presides over meetings, settling social disputes in accordance with the opinion of the majority of the castemen, whose decisions are enforced under pain of excommunication. Nonē but the traders and clerks send their boys to school. The Kumta Mogers are energetic and ready to take to new callings.

Págis.

Pa'gis, numbering about 250 souls, are found in the Kárwár sub-division living on the banks of the Kálanadi in small isolated settlements. They derive their name from the Konkani word *pág* to fish, and appear to have come from Goa where there are shrines of their family gods and goddess Malkárjun and Gurupardeshi, and Mahámái. Their home tongue is Konkani. The names of men are Jogu, Kusht, Fakir, Ithoba, Vantu, and Pursu; and those of women, Rukmini, Anandi, Bhági, Yeshode, and Pandhari. They have neither stock names nor family names, but the men add the word Pági to their names. They have no subdivisions among them, but they are said to be a branch of the Khárvis of Goa. They are wheat-coloured, middle-sized, and strongly made, but spare with well-cut features; the women do not differ from the men. They live in one-storied houses with mud walls and thatched roofs, their furniture including mats, metal pots, lamps, and low wooden stools. Their ordinary diet is *rági,* rice, and fish, and they use animal food except beef and tame pork, and the men drink liquor, their special dish being *páisa* and *vadás.* The men wear the loincloth, the shouldercloth, and the headscarf; and the women the robe passing the lower end between the legs, and covering the upper part of their body with the exception of the head with the upper end. The men use gold ear and finger rings and silver girdles; and the women make the red brow-mark and deck themselves with flowers and ornaments of gold in their ears, nose, neck, and wrists. They are hardworking, sober, honest, and thrifty. Their hereditary calling is fishing, but they now seldom catch fish but mostly ply ferry boats across the Kálanadi, cultivate lands, and work as unskilled labourers. As a class they are comparatively well off. They are often compelled to borrow to meet the cost of marriage ceremonies at twelve per cent, which they punctually pay. They rank with Khárvis and other fishermen. The ordinary monthly